



# The South India CHURCHMAN

The Magazine of the Church of South India

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# Bangla Desh as a Landmark in History

Bangla Desh has come into being. A great deal has been written about it in newspapers and journals and even more said about it in both the councils of the nations and the public forums of many countries. There have been strong condemnation and also a weak defence of the measures taken by Pakistan to suppress the processes of democracy after getting them started. The genocide that Pakistan resorted to has, in particular, been splashed in newspapers all over the world in countless write-ups and poems and pictures. Similarly the plight of the refugees has been forcefully impressed on our minds by harrowing tales of ruthless persecution, hazardous flights for freedom and grievous loss of life and property. While we, as a Church, must be sensitive to all these evils that have brought so much distress and also rejoice that the forces for liberation from tyranny and injustice have triumphed, we should perhaps give deeper thought to the significance of the world-shaking phenomenon that the independence of Bangla Desh has come to be in the history of the whole world.

The emergence of Bangla Desh as an independent nation and, even more, the manner in which it came into existence, are compelling the world to rethink many political concepts and principles that had begun to be looked upon as the fundamental verities of politics. Spheres of political influence, balance of power and non-interference in the internal affairs of another nation had come to be regarded as the determinants of both political strategy and action. But in a matter of weeks of diplomacy and war these pillars of political wisdom have collapsed and left the whole world wondering, but at least half of it convinced also, why the change had to come.

Though not for the first time in history, what happened in Bangla Desh has forced the world to change its notions of political wisdom as well as of political ethics. It has been the sad lot of the United States to play the parts of both the Fool and the Vice in this drama of Bangla Desh simply by its adherence to what have become overnight the outmoded political philosophy of the World Bodies for the promotion of international peace. India, we may add, has had the good fortune to be cast in the role of the chivalrous and successful knight or champion of a noble cause, not only bringing deliverance to an oppressed people but also ushering in a new era.

What has happened in Bangla Desh, however, is not merely of political significance but of total human interest. But it is not only because politics plays a very important part in determining the conditions of living, and consequently of the destinies and the happiness of men and women all over the world. It is rather because, for perhaps the first time after Asoka, human values have determined the course of politics and political decisions were taken, not starting from the 'given' in terms of political factors, but from the realities of what was happening to people.

Political theories, ideologies and policies have to be developed because collective or vicarious decisions for actions must be based ultimately on a rational philosophy. The philosophy in turn, has been usually developed on considerations of human rights, human welfare and the maintenance of order. However, when the philosophy gets rigidly set as a political system while the concepts of rights and order and justice get changed the philosophy will no more be adequate for achieving human welfare. And this is exactly what has happened during the recent upheaval in our sub-continent. This is also why Christian thinking on social and political issues must be exercised continuously and no party, policy



or programme taken as valid or sacrosanct for all time. Thus it has been found that even democracy and non-violence do not have absolute meaning or value either as concepts or as policies.

Just before the outbreak of war, the Commission of the Churches on International Affairs issued an appeal to the Prime Minister of our country and to General Yahya Khan (published in the *Churchman* last month) to do nothing that might lead to outbreak of hostilities. In a comment sent to the Commission on this appeal, a group of Professors at the Madras Christian College have characterised this eagerness to avert war as 'anxiety for peace at any price'. To quote from their reply at some length:

Peace is neither just the antithesis nor the absence of war involving the use of lethal weapons and bloodshed. Real threat to peace exists wherever and whenever there are injustice, exploitation and indifference to certain precious human values like freedom and dignity of the human person. Therefore when we speak of peace, we should aim also at eradicating such injustice, exploitation and indifference to human values which are the roots of war and not only at putting an end to actual war which is the symptom of an unjust set-up. . . . . Peace in the sub-continent was disturbed nearly nine months ago when the military rulers of West Pakistan, throwing over-board all canons of justice and with callous indifference to fundamental human values, unleashed unprecedented military terror and genocide on the unarmed people of Bangla Desh. So any genuine concern for peace should express itself in a forthright condemnation of such genocide and violation of fundamental human rights.

Pointing out that in the realities of the situation, peace demanded both the recognition of the right of the people of Bangla Desh to decide how they would follow up their declared preference for self-determination and early action for the return of the millions of refugees from India, the statement ended with a request to the CCIA and the W.C.C. to 'bring pressure on the respective governments to strive for just peace' which could come only when

'the fact of the existence of independent Bangla Desh is recognised and a popular and representative government is set up under the leadership of S. M. Rehman, the undisputed leader of Bangla Desh'.

Christians all over the world, including those in Pakistan and in countries which have been pro-Pakistan, must be glad that these pre-conditions for peace have now been achieved in large measure. But, apart from doing all they can for the maintenance of peace based on justice and the satisfaction of human needs, they ought also to be open to new criteria for judgement and to the appeals for understanding and help that arise from the hearts of human beings, irrespective of whether their misery comes from being organised, unorganised or disorganised as communities or nations.



## THE SYNOD SESSION

Another Synod Assembly is just over. In the next few months this Paper will highlight some of the major concerns of the Synod and also include many extracts from papers, reports and study material presented at the Synod Session. There will also be two or three critical appraisals of the Synod. It might be expected, however, that a few general observations should be made even here, if only by way of introducing the articles relating to the Synod in these columns and those to follow.

By all accounts this was one of the best Synod Sessions that have been held so far. The most striking and gratifying advance was in the whole atmosphere of the discussion of Synod business. There was greater decorum, self-restraint and willingness to listen to other points of view, all of which showed that we were taking a big stride towards really acting as a united Church. Therefore, less time was spent on controversy and more time on constructive thinking and planning.

It would also appear that the programme structure this time was far more successful than the experiments made at the two previous synods. For one thing, there was adequate time for consideration of all reports and other business so that there was neither any hustling by officers nor any regrettable wholesale remission of various reports or items of business to the Executive and Working Committees. For another there was a good balance maintained between 'business' and the presentation and consideration of the theme through a main address, Bible study and 'Sections' for discussion. Incidentally, a place had also been found for discussions by individual diocesan delegations of the implications of the thinking and the teaching at the Synod Assembly to their respective dioceses.

The physical arrangements for the Conference were such as to provide all the necessary conveniences so that nobody would be hindered from paying full attention to the proceedings of the Synod for lack of them. Madras Christian College has, of course, excellent facilities and an ideal setting for Conferences. But, even so, some people had to plan in detail the hospitality arrangements and co-ordinate them with the Conference Programme and the credit for doing them so splendidly should go to Mrs. Savitri Devanathan and Mrs. Daisy Gopal Ratnam and to those who assisted them.

This was called the Silver Jubilee Session since the actual day of the Silver Jubilee, 27th September this year, will come off during the first year of the next biennium. A proposal was made at the Synod that the celebration might be commemorated, and also profitably used, by starting a Project or a Fund to mark the occasion. It is to be hoped that both the project that is decided upon and the response to the appeal for financial support for it will be worthy of the Silver Jubilee remembrance of what has been called by some churchmen 'the greatest event since the Reformation'.

Beginning with the next Number the *South India Churchman* will carry a few articles relating to the Silver Jubilee each month. It is also being planned that a special Number of the *Churchman* should be released at the Silver Jubilee celebrations being planned for the last week of September. Several distinguished churchmen, writers and officials of churches have already been requested to write for this Number which will be bigger than the usual monthly one and will carry some pictures. I should like to make a special request that pictures of *activities of special significance* to the whole of the CSI or the Church in the world might be sent to me for selection of those most appropriate and illuminative for the occasion.

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## A FORMER EDITOR PASSES AWAY

During the recent Session of the Synod news was received that the Rt. Rev. Ebor Priestley, formerly Bishop in Medak, had passed away. As Editor of the *South India Churchman* Bishop Priestley had ably carried on the Paper and contributed to making it reflect both the problems and the achievements of the C.S.I. But this was only a small part of the many services he rendered to the Church. It is only for immediately informing the readers of the *South India Churchman* that this short note is being printed here now. But a proper and more detailed account of his stewardship in the Church of South India will be given in a later Number by one or two of those who had the good fortune of knowing him fairly intimately. However, I am sure all readers would like to join with me in offering Mrs. Priestley and the friends of the late Bishop our sympathy and the assurance of our prayers in her bereavement.

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## A Message from the First Moderator of the C.S.I.

'Thank God for nearly a quarter of a century of the Church of South India. Much for which we hoped in 1947 has not been fully realised. Within the Church there has been too much of our own wills and too little sign of God's love. There has not been hoped-for release of power in witness, of which the Constitution speaks. Yet the effect of what began on September 27th 1947 is felt in all the churches. The reality of union in the CSI proves that God can heal our divisions. Much remains to be done. It would be sad if the CSI became so satisfied with what has been accomplished that it ceased to desire to die to its

separateness and to be reborn into a wider unity. What took place on September 27, 1947, was prophetically called not the Consummation, but the Inauguration of Union.

Life within the C.S.I. gave me an experience of the Holy Spirit which I had not had before and which I cannot find, in the return to denominationalism, which leaving India has brought. May God, who has led C.S.I. to such great things, find you expectant and give you a deeper awareness of his love for the world, of his breaking down of barriers in Christ and of the riches of the Holy Spirit.'

A. M. HOLLIS.



## Sermon at the Silver Jubilee Session\*

O give thanks unto the Lord for he is good,  
For his mercy endureth for ever.

Ps. 107: 1.

Twenty-five years is a long period of time in the life of an individual; and is considered a long enough period even in the history of institutions. But what is 25 years in the history of the Church, a history that spans 20 centuries, the perspective of which trails back to the time of our Lord Himself and which comes down with one era succeeding another till the present! A record of what happened during these eras forms the greater part of all recorded history. Against the background of such a panorama, it might well be asked, 'What is 25 years?' Have we, therefore, a right to celebrate this Anniversary?

We have every right. When the C.S.I. was inaugurated, it was called by some 'the greatest event since the Reformation'. It was far more; it was one of the greatest events ever in the history of the Christian Church. There had been earlier mergers of ecclesiastical denominations of like traditions, particularly in this century; but these had been matters of convenience. There had been no strong reasons for these denominations to have broken away from each other; and there were no strong reasons to prevent them from coming together again. They had broken away for the sake of convenience and had come together for convenience. In September 1947 branches of the Church which had kept apart as a matter of conscience had come together as a matter of conscience. The fundamental significance of the event of 1947 lay in the fact that, for the first time since the days of the Apostles, the Church was able to put into effect deliberately, as a matter of conscience and as an act of inescapable religious obligation, a long-lost and almost forgotten insight into something that belongs to its very essence.

It seems to have been believed from early times that a difference always called for division. In some cases the difference was very strong and therefore the division was considered a matter of conscience and principle, which could by no means be avoided. In other cases the difference was slight and therefore the division was a matter of convenience, an easy way to avoid interference from those who disagreed. There must have been some who regretted the whole situation, but even they felt that nothing could be done about it. Thus Lord Balfour, a British statesman, a little more than 40 years ago, while admitting that the Universal Church was one, said, 'I have to face the fact that Christendom is, and must remain, ecclesiastically divided.' It is thus obvious that, generally speaking, divisions in the Church were looked upon as natural to its existence.

A movement for co-operation had sprung up in the 19th century; it was, however, among voluntary Christian organisations; but the Churches themselves had continued to remain wrapped up in their separateness, and only too conscious of their differences. As the century progressed the movement had gathered momentum; it had begun to draw into it many of the leading figures of the Churches. It was heading towards a new discovery, towards the conclusion that the Church was one and that schism, that divided state, had to go; the discovery was to create a new era. But even after the era had dawned, schism remained; having been an honoured guest so long, it refused to quit. The paradox that continued to vex the ecumenical

era was that though, by and large, the various branches of the Church had come to recognise in principle that the Church should be one, they felt they could not be one, exactly because they were divided on principle.

The event that took place in 1947 was an indication that the Church of Christ not merely should be one, but could be one; not merely in name but in fact. When the event did take place it was greeted with amazement and almost unbelief.

But what we are celebrating is not merely the fact that the Church of South India was inaugurated in 1947, we are not here merely to recall a memory. We were not merely born 25 years ago, we have lived for 25 years. Behind the wonder roused by the inauguration of the C.S.I. 25 years ago lay the question whether a Church so born could also live. The traditions that had come together in such dramatic circumstances seemed too dissimilar to guarantee a continued or coherent existence. So the wonder aroused by the birth of the C.S.I. was tinged with a certain doubt. Therefore, what we are celebrating today is not merely that the C.S.I. was born 25 years ago, but that by the mercy of God, it has lived as a Church for 25 years.

Nobody who has attended our Synod meetings can say that we have always thought alike in all matters; we have differed strongly. But these were differences within the same Church, [differences of those who could afford to differ; they were differences of those who were agreed about more things than those about which they differed. They were differences of those filled with the same zeal, guided by the same aims and always passionately anxious to preserve the unity which had been achieved. So we may rightly thank God not merely for the wonder of 25 years ago but for the wonder of today, that the C.S.I. has been able to complete 25 years of existence.

The chief characteristic of the Ecumenical era has been that Christians to a large extent have come to recognise schism, that is, the divided state of the Church, as a violation of the inmost nature of the Church. What is it that the C.S.I. has done to the situation that merits our thankfulness to God? It has shown that what theologically had no ground to exist need not exist as a fact. The great compliment paid by the Roman Senate in ancient times to one of its commanders was that, when the Roman cause seemed hopeless in the face of the Carthaginian invasion, 'he did not despair of the republic'; and because he did not despair of the Roman cause, what the birth and existence of the C.S.I. have taught the Ecumenical world is that it need no longer despair in the face of schism. It has, therefore, brought a new hope, a new confidence and a profound change of outlook into the whole Christian world.

The change brought about by the new outlook means that any event similar to what was looked upon as a wonder in 1947 will no longer be looked upon as a wonder, that what caused amazement as a strange novelty then would now be seen as the beginning of a reversion to a natural state of things. Here in India, a little more than a year ago two major Reunions have been consummated; and efforts at Reunion have been set afoot in many parts of the world. It is significant that whereas the South Indian Church Union Scheme was passed in the Anglican Provincial Council in January 1947, by a majority of 8 in the House of Clergy and by a majority of only one in the House of Bishops, two years ago the Ceylon Church Union Scheme

\* This is the text—with some omissions in consideration of space—of the sermon preached by the Rt. Rev. S. Kulendran at the Silver Jubilee Inauguration Service on 11th January during the Synod Assembly of 1972 at Tambaram.



was passed unanimously in that body by all the three Houses, except for one dissentient vote in the House of Clergy.

But the most startling sign of this outlook is the effect it has had in the Roman Catholic Church. To those who know the history of that Church the result would have looked unbelievable, if it had not actually taken place. It might be suggested that the change was due to the relentless pressure of internal causes; but it would be idle to deny the pressure on that Church of the new atmosphere that had begun to prevail all around it and equally idle to deny the part played in the prevalence of that atmosphere by the birth and continued existence of the C.S.I. It may perhaps be said that the C.S.I. has hardly exerted itself in this whole matter; whether we ourselves did anything about it or not, we are witnesses to what God has done through us.

So we are met together here to thank God not merely because the C.S.I. was able to come into being at all, not merely because it has managed to conclude its 25th year of existence but also because we have made the whole Church realise that what it had begun to discover as belonging to its essence could belong also to its existence, could belong again to it now as it was meant to belong to it always.

We do well, therefore, to be thankful for the past; for those who are not thankful for the past are not worthy of a future. Equally it must be said that those who are not concerned with the future are not worthy of their past. Our text itself while it looks back to the past and renders thanks to God for it, looks forward also to the future, when it says, 'for His mercy endureth for ever'. It is a sheer neglect of responsibility not to be concerned with the future. But what shape should our concern take? Governments make 5 year plans and 3 year plans, and very rightly; these are blue-prints, elaborate and detailed, taking care of every contingency that might occur. Such plans covering a limited field of activity and a limited period of time are useful as guides, even if they are not always realised in practice.

But a blue-print for an indefinite future is a piece of self-deception. To attempt and make elaborate plans for our entire future, to lay down before-hand what we are going to do in each circumstance in the future, would imply that we already know what these circumstances are going to be; but History is proverbially unpredictable. The Apostles could not have planned for the age of Constantine; and the Middle Ages could not have planned for the post-Reformation era. Times change; generations come and go and new situations and problems are constantly springing up. To meet these, in so far as the Church is composed of human beings, there must be many things about the Church which must keep changing; many of its settled habits, opinions, reactions and inherited modes of thinking must change. But the Church is also the body of Christ, of which He is the head; and He is the same yesterday, today and for ever. Therefore, there are things about the Church which do not change; its basic faith does not change; its message does not change; and its basic nature does not change. If they do, the Church ceases to be the Church of Christ. These do not come within the scope of our re-thinking and planning; but our attitude and intention towards them certainly do. And what we can do about the future of the C.S.I. is to decide its attitude towards these.

Faithfulness to Jesus Christ is what constitutes any group of persons into a part of the Church of Christ. Belief in His gospel is the essence of that Church, witness to that gospel forms the basic purpose of the Church. If detailed plans for our entire future will be foolish self-deception, because we do not know what the future is going to be, a determination to be loyal to what the Church stands for, whatever that future might be, is an act by which alone we can be true to ourselves and our calling.

However, while the Christian gospel remains the same always, methods of presenting the Christian gospel will have to vary from country to country and from age to age, according to the background of the people confronted. The learned theologians who engage in what are called 'Dialogues' must be given a lot of lee-way to vary their style or method of presentation. A style or method found useful among people with an animistic background cannot be of much use when dealing with people from the background of Islam or Buddhism or sophisticated Hinduism. It is not for us to lay down hard and fast rules in the matter for all times and conditions. The use of Islamic, Buddhist, or Hindu concepts and categories is not merely allowable but necessary in such situations, if we want to be relevant.

Nevertheless, we must see to it that whatever be the style of presentation, it is the Christian gospel we present. Care must be taken to see that the style of presentation has not altered the subject presented. Howsoever, we may want to make the presentation suit the hearer, howsoever we may want to make our position clear and intelligible to him, there will always be an element of strangeness about the Christian gospel, an element that seems unacceptable to man.

But witness to the Christian gospel has to take place not merely in the sphere of religious argument but in other spheres as well; for the Church confronts man not merely in his religious setting but in his setting in the world of everyday life. In this setting he faces issues not merely as an individual but necessarily as a member of diverse groups; he is a member of the class of employers or employees; he belongs to a certain race; and he is born into a nation. These settings are rife with issues, and it is in their midst that people lead most of their lives. At one time, we were taught that the Church had nothing to do with those issues which a man faces as a member of any group but only with those which he faces as an individual. We now know that such teaching is wrong. A man taken out of the setting in which he lives is an unreal man, an imaginary man. I do not think we serve any purpose by preaching to him. In our concern for man we cannot leave mankind alone.

In this matter also, we cannot lay down detailed rules or plans for all time and all circumstances. That we should always be loyal to our Lord and His commission is a sufficient guide for the future. The kingdoms of the world are the kingdoms of our God and of His Christ. Whatsoever is done to make this a reality, whosoever is doing it is entitled to our sympathy and deserves our support, whatsoever be his religious faith. The Church may, therefore, have to join in espousing causes or in carrying on crusades. In doing so it may have to align itself from time to time with one party or another; but the Church cannot tie itself to any one party for all time. Any party may count on the support of the Church when it does what is right; but no party must be able to count on the support of the Church in all that it does; for political parties often have their own axes to grind, their own interests to pursue, their own grudges, personal and political, to pay off. A permanent alliance with any political party is bound to put the Church into very dubious positions. The Church of Christ should ever hold itself free to espouse the right, as God gives it to see the right.

So may we face the future, not knowing what it may bring forth but humbly determined to be true to the Lord who has called us, true to the gospel He has entrusted to us, and true to the task of witnessing to it in all areas of life in the world, but knowing all the time that, while we hold Temporary Residence permits here, our citizenship is in heaven, that we belong to a city that is not of this world, the Jerusalem that is above and is free and is the mother of us all.



Therefore, let us, looking back at the past with awe and humility, say with the Psalmist, 'O Give Thanks unto the Lord' and looking forward to the future with hope, say with him, 'for His mercy endureth for ever'. And long after we are gone, when what we now look upon as the future would have become the past, let our children's

children and those who come after them, also looking back on what has gone before and what lies ahead say, 'O give thanks unto the Lord for his mercy endureth for ever'. For in words that came to be written long after our text but which express both sides of it, 'He remaineth faithful'.

## Address on the Main Theme, 'Jesus, Saviour of the World', at the Synod Assembly of January 1972

LESSLIE NEWBIGIN, *Bishop in Madras*

From very early days Christians have spoken of Jesus as Saviour. This was a word that was full of meaning in the world where the Gospel was first preached. It was a title given to the Roman Emperor by popular enthusiasm because he had brought peace to a vast area of human life formerly torn by civil war. It was used also by the devotees of many private religious cults as a title for their gods who could—so it was claimed—save men from illness, or from the control of the stars, or from death. Among all these so-called saviours Christians pointed to the man from Nazareth and said: This is the true Saviour, the Saviour of the world.

What did they mean by this claim, these first disciples who had known Jesus and seen him at work?

To answer that question fully would mean going deep into the biblical use of the word—which we are already doing in our Bible studies at this meeting. The Old Testament writers can use the word Saviour to describe—for example—those doughty warriors who rose to rally the people against their enemies in the days before there was a king in Israel. But behind these human saviours, there is always seen the one who is the real Saviour—Jahweh, the Lord who saved his people out of Egypt and will save them from all their enemies. The Lord has shown himself as Saviour in the great act of liberation from Egypt, and in the rescue of the exiles from Babylon, as well as in countless acts of deliverance from danger and captivity and sickness such as those described in the Psalms. Yet none of these particular acts of salvation exhausts the saving power of God. He is Saviour in a sense which transcends all these—in a sense which will be finally manifest only when all evil has been banished from his creation, when all the enemies of man have been destroyed, and God's people live in peace everyone under his own vine and fig tree. God shows himself as Saviour in concrete events of history—secular events, if you like to put it so—such as the deliverance from Egypt and the return from Babylon: yet God, the Saviour, is more than the one who does these things, for to know him and to have fellowship with him is greater than all possible earthly blessings.

Whom have I in heaven but thee? and there is nothing upon earth that I desire besides thee.

My flesh and my heart may fail, but God is the strength of my heart and my portion for ever.

In the New Testament also the saving power of God is seen in events which we would call secular. When John sends his disciples to ask of Jesus whether he is or is not the promised saviour, Jesus replies by pointing to his acts of healing and liberation: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. In many places the word 'save' is used to describe the healing acts of Jesus. His saving

power is shown in deliverance of men and women here and now from the evils which oppress them. It is not an invisible interior transaction between the soul and God. And yet it is also clear that these visible healings and liberations do not exhaust the whole significance of his saving work. There is a future tense in this verb; there are meanings of salvation which are not yet apparent. 'Whoever would save his life will lose it; and whoever loses his life for my sake and the Gospel's will save it.' 'He that endures to the end shall be saved.' To call Jesus Saviour means more than simply to say that he delivers us from our present distress.

What then does it mean to announce Jesus of Nazareth as Saviour here in South India today? What is the frame of reference in which this can be meaningful—first to ourselves and then to those with whom we wish to speak?

At the present time the word has almost been appropriated for a very one-sided and unbiblical interpretation of its meaning. Those Christians who do speak about 'being saved' apparently use the phrase to refer to a purely inward experience between the individual soul and God, resulting in new feelings and intentions, but having nothing to do with actual deliverance from sickness or hunger or oppression or alienation. It is obvious that this is very remote from the biblical use of the word. I have emphasised the fact that in the biblical use salvation is not *just* deliverance from secular ills: it is much more than this. But, on the other hand, a truly biblical use of the word salvation can never separate it entirely from this secular context.

In reaction against this distortion, there are many Christians who are unwilling to use the language of salvation at all. The question 'Are you saved?' makes them embarrassed. They are uncomfortable about directly evangelistic activities which have as their goal the conversion of non-Christians with a view to their being saved. They prefer to concentrate on service to the needy in a purely secular framework. But this also does much less than justice to the full biblical meaning of the word. When the New Testament speaks of Jesus as Saviour, this means—as one very famous verse reminds us—that he shall save his people from their sins. The ultimate enemy, the oppressor who stands behind all the particular ills of human life, is that evil power which leads us to turn away from God and to prefer our own glory to his, that power which Jesus called the devil, and which is a reality—by whatever name we call it. Even in relation to his 'secular' acts of salvation—the healing of the sick and the helping of the disabled—Jesus interprets these as being the consequence of the fact that he alone has been able to 'bind the strong man', the power that has held men in bondage, the devil, and is therefore able to liberate those who were before held captive.

Present-day ecumenical Christianity is rightly insistent that to preach salvation today must mean to act for the liberation



of the exploited and for the restoration of the dignity of the victims of racism; these are not just implications of salvation, they are part of what salvation means in biblical terms. But are we equally clear that to preach salvation today means to be able to speak the word that will deliver the corrupt government officer from the love of money, deliver the drunkard from the demon of drink and deliver the quarrelling pastorate committee member from the devilish power of egotism? In the last analysis we call Christ Saviour not because he delivers men from this or that particular bondage or oppression: we call him Saviour because he, and he alone, has power to deliver men from bondage to sin, death and the devil. That, and nothing less than that, is the message we have to proclaim.

How are we to proclaim Jesus as the Saviour in South India today? I want to suggest four lines of thought, which we may follow up in our section meetings, as we try to answer this question.

## I

We have to become engaged with the real needs of men in all their variety and complexity. Salvation has to do with all men and with men in all their needs; it is not a partial concern or a religious concern but a total concern. The picture of Jesus which the NT gives us—as it is summarised by Peter in his address to the household of Cornelius—is that he came with good news of peace, and he went about doing good and healing all that were oppressed by the devil. Men and women of every sort crowded around him; beset by ills of every kind, and his word and touch were mighty to deliver them all. There is no single case recorded where Jesus said: Your sickness is God's will: you must just endure it, and I will give you patience to endure. No—in the presence of Jesus the devil and all his works were put to flight: healing, life, freedom and hope took control. The saving power of God was manifestly present—not just in the form of a new spiritual experience but in the form of a total victory over all the ills that oppress men and deprive them of their humanity.

Men will not believe our preaching of Jesus as the Saviour unless they see something of the same kind happening. If we preach that in Jesus the reign of God has begun, men must see some signs of that reign. They must see at least some evidence that the power of Jesus is still available to measure its strength against wickedness and oppression, against despair and unbelief, against sickness and death, against the demonic powers that make men behave like devils. Let us at once grant that if men do see that, there will always be some who come to us with the wrong motives, who come wanting the loaves and fishes rather than the living bread that comes down from heaven. Yes, we will have to face that—as Jesus did; but let us not make it an excuse for running away from the real problems that plague men—the needs of the poor, the unemployed, the disabled, the sick in mind and body, the rich and successful and strong who are yet the pitiful victims of their own pride and folly.

If the Church is to manifest that kind of real engagement with the evils that beset men, one requirement is that we shall use our own eyes and our own wits to discern what the evils really are. It seems to me that one of our endemic national weaknesses is that we not only like to get our technical experts from abroad to solve our problems, but we also seem to like to have someone from abroad to tell us what our problems are. We pick up from international and ecumenical writings the latest problems which we ought to be worrying about, and then proceed to become eloquent about them instead of being sensitive to the real problems on our own doorsteps. Our

problem, for example, is not racism in the sense that it exists in the USA and Southern Africa; it is the problem of how we treat the Backward Communities in Kerala, the Harijans in Tinnevely or the Madharis in Trichy. Our problem is not land-reform, that traditional favourite of liberals everywhere; it is the re-distribution of purchasing power so that the landless get their fair share of the product of agriculture. The problem of our young people is not the 'identity crisis' imported from the over-developed countries. Our young people in Tamilnad have a very strong sense indeed of their own identity as the new generation of Tamilians who are now for the first time in charge of the country. The problem is, how this strong sense of identity is to be related to the real needs of our country as a whole. So one might go on. You may quarrel with my examples, but I only want to make the point that we must use our own eyes and our own wits to see what are the real problems. We must not be like those generals who fight magnificently, but fight the wrong war. We must be bold enough to use our own intelligence in discerning what are the real strategies of the devil in our own time and place, and how the powers of the Kingdom are to be deployed against them. To speak of Jesus as Saviour will carry no weight, unless we are really engaged all along the line with the real enemy.

## II

This brings me to my second point. I think that we have to be very much on our guard against what Bonheffer called 'cheap grace'. The invitation of Jesus, while it promises peace, is at the same time a call to warfare. I do not want to spend time here exploring this paradox which is familiar to us. I only want to draw attention to the fact that men will not see the saving power of Jesus at work in the life of the Church, if we do not make it much more clear than we have done in recent years that the Church is engaged in a warfare, and that to join the Church means to enlist for a real battle.

There is too much evangelistic preaching which completely obscures this point. It is implied that what Jesus offers is simply a guarantee of peace, happiness and security—for this life and for eternity. The other notes of Jesus' preaching are completely muted: 'If anyone would come after me, let him say No to himself, take up his cross, and follow me.' When the rich young ruler came and asked—in effect—what must I do to be saved? Jesus answered by telling him to sell everything he had, give to the poor, and become a follower of Jesus. We have not sounded that note. We have become pedlars of cheap grace—thinking that if only our advertising stunts are clever enough, we shall have a good market.

I know that there is a delicate balance to be held here. Salvation is utterly free. We cannot earn it or be worthy of it. But this is why it is important that we talk in this Synod not about 'salvation' but about 'the Saviour'. Salvation is God's free gift, but no one can come within reach of Jesus without knowing that one cannot be with him except by giving up everything. Those who belong to Jesus, and are able to commend him as Saviour, will be those who are manifestly following him on the way of the Cross. To put it in another way, we shall not be effective ambassadors of Christ except in so far as membership in the Church manifestly involves a life-commitment to the kind of ministry that Jesus exercised in the days of his flesh—a ministry of healing and help to all who are oppressed by the devil. The Church must be seen to be that body of men and women which goes about with Jesus doing his work, his agents and helpers, not merely the recipients of his love but also the agents and bearers of his love—a team of workers rather than an institution for pensioners.



### III

This immediately raises the third point which I wish to make. Most of us will agree, sadly and reluctantly, but inevitably, that the chief obstacle to the saving work of Jesus in India to-day is the Christian Church. We know that Jesus still draws men to him, that they are irresistibly attracted by him, even if they do interpret him by inadequate categories. But we know also that the Church repels them, because they do not see in us what they see in him. It is appalling to have to say these things, but we know that they are true. I want to try to identify more precisely what is the source of this terrible state of affairs.

It is nothing new that Christians are sinful men and women; they have always been so. The Church must always point men beyond itself, and say 'Don't look at us; look at Him'. That will always be so. But our problem here in India is not just that. It is that we have allowed the communal character of religion in India to impose itself upon the Church, so that the Church has become a communal organization. We act and talk and think as a 'minority community'. This is totally incompatible with being the Church in a biblical sense. Let me try to spell out more exactly what I mean.

I am not denying the obvious fact that Christians form only about 2% of the population—or 7% in Madras, or 30% in Kerala. In that sense, we are a minority. But—for example—doctors form much less than 2% of the population of India, but you never hear doctors talking of themselves as a minority community. It would never occur to them to do so, because they are thinking of themselves as people with a special responsibility for the whole nation—a responsibility in respect of its health. Of course—like other human communities—they will fight to safeguard their corporate privileges. All human groups do this. But the point is that membership in the profession is thought of in terms of obligation to the entire nation, and therefore you will never hear doctors talking of themselves as a minority community.

Another example. The Christian Church in Indonesia forms a very small minority—similar to our position in India. But you will *never* hear the Indonesian Christians talking of themselves as a minority community. It never seems to occur to them to think so. From the beginning they have played a big role in the life of the nation. There have always been Christians prominent in politics. A Christian army officer was the Chief of Staff for the army that defeated the Dutch. Christians think of themselves as being *for* the whole nation. And the Church in Indonesia is the fastest growing church in the world to-day.

Why do we have this 'minority community' complex? Why do we think that we should have places in cabinets, or on the benches of High Courts, because we are Christians—and not because we are good at the job? Why do we act as if we were a separate community primarily interested in our own advance and not in the advance of the whole nation? Is it because the communal character of religion in India has imprinted itself upon the Christian Church? I do not know whether it could have been prevented. I only know that it is a fact, and that it is the greatest obstacle to the proclamation of Jesus as Saviour. There is an absolute contradiction between the message that Jesus is the Saviour of the world, of the nation, or of the whole human family; and the impression we give by our way of life, that Jesus is only concerned to provide special privileges (in this world and the next) for a small clique.

I know that this is not entirely our fault. We are treated by the State as a community. When a person is baptised, he and his children lose many valuable privileges given by the State. We must fight to end this system by which the State grants concessions on the basis of religious affiliation and not on the basis of need. It is a system which can only

corrupt the springs of national life. But we cannot wait for the ending of these evils to assert the true character of the Church. The Church is not a religious community in the Indian sense of the term. The Church is the place where Jesus is acknowledged and adored and served as the Saviour of the whole world. We cannot both proclaim him as the Saviour of the world and treat him as the patron of our private club.

I do not have any simple remedies to suggest. I think our most urgent task is to discover those changes in the life of the Church which will transform it from a self-regarding, self-seeking clique into an open fellowship of those who are committed to Christ's saving work for all men. This cannot be done by dissolving the Church altogether—as some seem to suggest. There must always be a body of men and women utterly committed to Jesus, ready to follow him through good report and evil to the very end. The very first thing Jesus did at the outset of his ministry was to gather such a body around him; to the end of history that must remain a reality, and our commitment to the Church is part of our commitment to Jesus. It is and must be total and unchangeable.

But the Church must become something open, humble, disposable, ready to be by-passed if God chooses to work in some other way. It must never be jealous if it sees the work of God going on outside the Church, but only rejoice wherever it sees the love and power of God at work. There is a big theological task to be done here. Our eschatology needs to be reconsidered, so that we can make it clear that in the end God's promise for mankind is a city and not a Church—a civil community and not an ecclesiastical community. But even while we are working at our eschatology, there are some things we can do now.

We can decide, for example, that we will take every opportunity to work with and under non-Christian colleagues in everything that seeks to do the will of God in the life of the nation. We will seek to honour our Lord Jesus Christ in such enterprises, not by claiming proprietary rights, but by manifesting a more total and self-denying commitment.

We might consider—in the staffing of our institutions—what is the implication of the fact that, if we have to choose between a Christian who is selfish, dishonest and bad-tempered, and a Hindu who is unselfish, honest and eirenic, we shall be expected to choose the Christian; we might consider what are the implications of this for our proclamation of the gospel of salvation for all men through Jesus Christ.

We might even consider abolishing our beloved statistics—which are hopelessly inaccurate any way, and which probably serve to emphasise all the wrong things about the Church. It is not very important whether the Church is 2% or 2½% of the nation; it is very important whether the Church credibly represents Jesus as the Saviour of the whole nation.

We might consider whether we should administer the rite of confirmation to any young man or woman until we have clear evidence of a commitment to some kind of active service in the interest of the kingdom of God.

Perhaps these suggestions are not the best ones. I wish very much that this Synod, through the work of the Sections, might agree upon a few concrete steps which could be taken to move us—in the next few years—a little away from the position of a 'minority community' and a little towards the position of a company of the servants of the Saviour of the World.

### IV

In what I have just said, it might appear that I am reducing the Church to a merely functional level—making it merely a means to an end. That must never be done.



The Church is indeed functional: its function is to bring men to their Saviour. But it can only do that if it is more than a merely functional agency. It can only do that if it is itself the place where the Saviour's presence is known and enjoyed—if only in foretaste. People must be able to get some idea of what it means to be saved by looking at the life of the Church. At least they must see here a foretaste of what Jesus is offering to the world. Otherwise 'being saved' has no clear meaning.

This means that, while the Church must not be a 'religious community' in the sense in which I have just been speaking, must not be a segment of the nation which is chiefly interested in its own advancement, the Church must very definitely be a religious community in another sense. It must be a community in which the love of God in Jesus Christ is known and tasted and shared and made available to others. It must be a place where men and women care for one another, as Jesus has cared for us.

This caring must never become a selfish, introverted affair. It must always be available to all in need—whether of the household of faith or not. But its reality will be most deeply felt within the household, where men and women are really caring for one another, bearing one another's burdens, praying for one another, forgiving one another, building one another up in faith and hope. Unless people can see this happening, they will not believe what we say about Jesus as the Saviour.

Here I am thinking primarily about the life of our local congregations. Here is, I believe, the primary unity of the Church's life. Our trouble is that these units have become too big—at least in the cities. They have passed beyond the size at which there could be this personal caring. You may have noticed Michael Quoist's suggestion that when our Lord promised his presence 'where two or three are gathered together in my name', he definitely made no such commitment for gatherings of two or three thousands. That

remark has more than humour in it. The test of his presence is always 'If you have love one for another'—and love can only be known and exercised in a small community.

When we think about the ills from which Christ has come to save us, we are bound to generalise, to speak of broad trends and categories—such as unemployment, or the slums or the landless labourers. But in the end it is human beings we have to deal with, each of whom has his own personal struggle with the world, the flesh and the devil, and each of whom has to find and taste and know the saving power of Christ in his own way. This can only happen when the units are small enough to permit of deep personal encounter, prayer and the sharing of experience.

Our Church structures were designed for days when Christians were a small handful, and a pastor could know all his people personally. To-day our units have become much too large. Pentecostal and other groups of Christian brethren are making good the defects of our organization by drawing people together in small groups again. We have to learn from them. The saving victories of Jesus are won on the battlefield of the human heart, which is a secret place accessible only to a few. We shall not speak convincingly of him as Saviour of the world, until our common life as a Church is such that men and women know that they can find this sort of personal caring and praying and loving which will bring Christ's saving power right into the centre of their being.

As we come to grips with this great theme, we shall surely find ourselves humbled and put to shame. We are called to be the representatives and agents of the Saviour of the world, but we are totally unfit. I hope that in our discussions together in the Sections we may be able to speak frankly and to listen humbly, so that God may show us what changes are needed in us—individually and as a Church—if we are to be made worthy of our calling.

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## An Interview with Dr. Donald Coggan, Archbishop of York

**Editor :** Dr. Coggan, how did you come to make this trip to India?

**Dr. Coggan :** I had intended to go with my wife to West Pakistan where my daughter is a gynaecologist serving with CMS at Banu, but because of the war we had to cancel that visit. I had promised to come to Kottayam for the Madhya Kerala Convention and then to come on for your celebrations here. So I did not want to cancel the visit to India and here I am. I am very glad to be here.

**Editor :** Yesterday, at the public meeting, you said that this was your third visit and that with every visit you have come to love this country more. Could you say what are some of the things that make you love it?

**Dr. Coggan :** My real love is the people and meeting God's people from other parts of His great family and learning from them and worshipping with them. I find it very hard to define love, though.

**Editor :** What are some of the promising developments in the C.S.I. which have impressed you at this Synod?

**Dr. Coggan :** I have been interested to see the experiments that you are undertaking in revised liturgy and

I have greatly enjoyed the two services of Holy Communion yesterday and today. Your experiments in this field are very similar to ours and we are beginning to use more and more the modern language such as we had this morning.

I have this very moment come from the Farm in this College and there is an admirable piece of work done on a splendid basis which will presumably stimulate many Indian students to repeat this kind of experiment. After all ours is incarnational theology and here is a down-to-earth illustration.

**Editor :** What tensions have you been able to notice within the Church of South India?

**Dr. Coggan :** I noticed one or two of the questions yesterday morning suggesting possible Catholic-Protestant tension, but I thought that Bishop Gnanadasan answered the questions admirably. Obviously there are Protestant-Roman Catholic tensions. One finds that all over the world and the kind of things that you are wrestling with are the kind of things you find in almost all parts of the Church.

**Editor :** Yesterday you spoke about the need for the Church to come under the power of the Holy



Spirit. Could you say in what ways you see this power being active in the Church in the world?

**Coggan :** I think one of the very interesting things in the life of the Church is in the growth of hundreds of little informal groups meeting for study and prayer. This is certainly so in England where people feel the need of more than just the self-service of the Church and where men and women meet quite informally over a cup of tea and discuss frankly and freely. This is a feature which is very strong in English life. I think this is one of the signs of the Spirit.

**Editor :** What would you say are some of the major problems faced by the Church in the U.K. to-day?

**Coggan :** One of our greatest problems is how to speak really relevant words to the Industrial Society. Somebody said the Church has never lost the working man because it never really had him, and there is something in that. We are much better in reaching the middle class, fairly well-educated people, than we are in reaching the man on the factory floor.

And we are making great headway towards this, but we have not solved our problems by any means. This is one great problem. There is another problem which we have to

face. The young people of our country have a very strong social sense—a sense of social wrong—and whereas perhaps the seniors would use the word 'obscene' rather particularly in relation to sex our young people say, 'Vietnam is obscene, war is obscene.' Now this is good, I think, but I am not sure that we have found the answer to baptise that wholly into Christ and link up these splendid things with worship and communion. We have got a long way to go there.

**Editor :** How do you view the conflicting attitude among leaders of the Church in England over the W.C.C. Programme for combating racism?

**Dr. Coggan :** I think there is unity among the leaders of the Church in regard to racism as evil and I think that it needs to be said at first that the leaders of the Church are devoted. The divide comes when you get a question like the W.C.C. grants I have my own views on them. I have expressed them. What I think we need is that we must continue to speak together about this evil.

**Editor :** What brief message would you like to give to the C.S.I. through the *South India Churchman*?

**Dr. Coggan :** God bless you all and may your next 25 years be even richer in growth together and in outreach to the unevangelised world.

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## The Rt. Rev. N. C. Sargant

Norman Carr Sargant, consecrated Bishop of the Church of South India Mysore Diocese in April 1951, is retiring from service early in March 1972 after having served the Mysore Diocese most faithfully for twenty years and the divided Central Mysore Diocese for about one year. Appointed Missionary of the Wesleyan Methodist Missionary Society he arrived in Bangalore on 2nd October 1931. Spending the prime of his life in India he can leave the Country with the satisfaction that he has done his best for the advancement of the Kingdom of God in the Mysore Diocese.

N. C. Sargant was born on 3rd January 1909 in a well-to-do merchant family in the city of London. About the time he was born his mother went to a women's missionary meeting and heard Sister Frances Campbell speaking about the plight of women in Malnad in the Shimoga District of the Mysore State. The sister expressed her desire to build a hospital at Mandagadde. When his mother spoke to his father, who had made a good profit that day, he gave her £100 for Miss Campbell's Hospital.

His father suffered severe losses during the depression of 1926 to 1929. Norman had to give up his studies after passing the Higher Certificate Examination. In 1927 he worked for a year in a wholesale clothing firm. After turning from work in the evenings he studied for the Ministerial Entrance Examination and passed in the examination in 1928. He was sent to the Handsworth College, Birmingham, which was affiliated to Birmingham University where he got his B.A. Degree. Norman allowed his name to be put down as offering for foreign service. As his special subject at college, the Rev. C. Dermott, was shortly leaving for India, Norman expressed a preference for India. He reached Bombay on 1st October 1931, Bangalore on 2nd October.

Norman was appointed by the Synod of 1932 to help Rev. E. C. Harler who had taken charge of the workshop during the absence of the Rev. C. L. Stean on furlough. He was placed in charge of the Schools and learnt about A.S.P.F. and correspondence with Government.

At the Methodist Synod in 1933 he was placed in charge of the District Evangelist Band which was under the charge of the Rev. W. Perston. As Norman had keen interest in evangelism the Synod chose him as the right person to succeed the Rev. Perston. Norman moved to the big bungalow at Gubbi. From there he went out for two or three weeks at a time on an evangelistic tour with a set of very good helpers. The early part of the year was spent in visiting big Jattras and by then Norman was fluent enough in Kannada to give short addresses. The Band had an old-fashioned projector with a carbide generator to help them. Norman learned the mechanism of the machine and was able to arrange the slides and use the projector effectively.

The Methodist Synod of 1935 decided that Norman should continue his work and stay on at Chikmagalur. It was in February that year that he was engaged to be married to Joan, who was to be his life partner and chief helper in his work. The couple continued their work in Chikmagalur and stayed there until 1938. After seven years of service Norman went home on his first furlough. His chief success at Chikmagalur was his discovery of many lost and abandoned Tamilian Christians. He took up their rehabilitation, baptised and built school buildings and prayer halls and opened a small boarding home for them. This led him to write the book, *This Dispersion of the Tamil Church*.

In 1939 Mr. and Mrs. Sargant returned from furlough and continued their work in the same place till 1941. The



M.M.S. Synod transferred them to Shimoga. Here was Mandagadde, the place which had influenced Norman's parents in his childhood. And here, after their return from the next furlough the most fruitful period of his work began for Norman. The effort of his previous work began to bear fruit and he baptised and established many congregations. Mandagadde hospital was re-opened. A new house was built at Shimoga, church buildings were constructed for the new congregations at Halebathi, Koppa, Sagara and Kolkunta.

The Church of South India came into being in 1947. Norman became a part of the Mysore Diocese of the Church of South India. Little did he think, when he went on furlough in 1950, that he would be elected Bishop of the CSI. Bishop Gurushanta, the first Bishop of the Mysore Diocese, suddenly died. Norman was selected and was consecrated Bishop soon after his return in April 1951.

Taking charge of a Diocese and administering it was quite different from being a Methodist Missionary under the guidance of a chairman. A vast diocese, covering fifteen of the nineteen revenue Districts in the re-organised Mysore State, with a comparatively very small Christian population, was a new challenge to Norman and he had to play his part in God's design in an entirely new set-up with a much greater and different responsibility. The new church had to be nurtured through childhood and adolescence. The Anglicans, the Congregationalists and the Methodists had to be brought up together to see and enjoy the fruits of church union and direct their united energies for the glory of God in the growth of the Kingdom in the Karnatak area of the country. Also the Mysore Diocese has been unique in that there are Kannada, Tamil, Malayalam, Telugu and English-speaking congregations in it. If it was not properly managed it would turn out to be a babel. Norman saw the danger and the opportunity and rose to it. During the period of twenty years of his service as Bishop, Norman has behaved throughout with a fortitude, equanimity, and self-possession, which cannot be too much admired.

In the Diocese the Ministers had to be cared for, nurtured and directed to fulfil their role in the scheme of God. Arrangements had to be made to take care of and develop the large and valuable immovable property in the Diocese. Finances had to be administered very carefully. Besides these responsibilities the Bishop had to attend to innumerable court cases against the Diocese. During the period the ecumenical movement had grown strong and deep thought had to be given to the conversations with the Lutherans, Baptists and others for further church union. Called of God, nurtured in the school of experience, fortified by prayer and suffering, upheld by the Spirit, Norman did his best as Bishop in the undivided Mysore Diocese.

To nurture the Ministers he organised the Ministers' Fraternal and arranged retreats and talks for them. During a particularly difficult period in the Diocese, when there was turmoil in some congregations, to understand the

problems and to share in the concerns of the presbyters and to strengthen them spiritually, the Bishop spent a day with each of the congregations, discussing with them the problems, advising the pastorate committee and praying together with the presbyter. He always had special consideration for the presbyters and they had access to him at all times. Once when a presbyter lost his clothes on his way to Bangalore the Bishop shared his clothes with him. Even when he had to take disciplinary action against a recalcitrant presbyter the Bishop would give him the time required for him to understand his mistake and reform.

The Mysore Diocese has had very valuable property. It was during his stewardship that a property Manager was appointed and a separate property department was established. Property which could not be developed was sold and that which could be developed was attended immediately, culminating in the construction of the Uni Building in the city of Bangalore which fetches an income of about six lakhs of rupees annually.

In the early sixties the finance department of the Diocese was in its infancy. Even books were not kept up-to-date and the economy of the Diocese was in chaos. A chartered accountant in Bangalore was appointed to audit the accounts and to arrange for writing the books up-to-date. The Bishop also took steps to request the Methodist Missionary Society to send a lay Missionary, chartered accountant, to be in charge of the finance department. After his arrival the department took a new shape and the finances were put on a firm footing.

The ecumenical movement in Bangalore was strengthened and encouraged by the active participation of the Bishop in the development of the movement. He developed close friendship with the Roman Catholic Bishop and other Church dignitaries in Bangalore and took active part in inter-church activities and dialogues arranged in Bangalore and other towns in the Mysore State. At the Synod level he has been a member of the committee of the Church of South India for conversations with the Lutherans and Baptists.

During his period as Bishop educational institutions have been upgraded, a Christian College has been established and Medical work has been so re-organised that it is keeping pace with modern trends.

In the service of his Master he was abused, threatened and beaten. He has very patiently suffered and served his Master very faithfully. Though a British National having spent the major part of his life in India, the country of his adoption, Norman fully identified himself with the aims and aspirations of the people of this country. He has mingled with the Indians freely, loved and admired them and has prayed constantly for the country and its leaders.

P. L. SAMUEL

## WANTED

'Wanted immediately a Warden for Nurses' Hostel. Age between 30 and 56. Nurses' Teachers or Social Workers with experience in Housekeeping may apply to the Nursing Superintendent, CSI Hospital, Udipi, South Kanara'.



# Report of the Synod Sub-Committee on Church's Service to Urban-Industrial Society

## Seminars

During the period under review, interest was shown by dioceses, viz. Krishna-Godavari and Tiruchirapallinore, to hold Seminars for the clergy and lay people working in industrial areas to understand more clearly the nature of Christian obedience in the urban-industrial society. Seminars were for 2-3 days and helped to initiate thinking and, we hope, action in the dioceses for service in the urban-industrial field. The Seminars were possible because of the keen interest taken by Bishop Anandaram Samuel and Bishop Solomon Doraisamy in their respective dioceses.

A third Seminar was held in Bangalore on 'The Christian Layman in Industry' with 28 men participating from 7 S.I. dioceses. The objective of the Seminar was to promote Christian laymen, who are active in the life of the Church and Industry, an opportunity to look in depth at implications of their faith for their work situations.

## Ecumenical Consultation

In pursuance of a decision taken at an Area Conference held in the previous biennium, invitations were sent, under Moderator's signature, to the heads of the different Churches in the southern area, to send representatives to a Day Consultation for working out ways and means of co-operating in the Church's ministry to the urban-industrial society. Six Churches responded including the Roman Catholic and Orthodox Churches. The Consultation was held in Bangalore on 7th and 8th November, 1970.

The recommendations were on:

- Local Co-operation,
- Training,
- Communication, and
- Regional Structure for continuing co-operation.

Particular mention may be made here of the details in regard to 'Local Co-operation':

- a) New Work: Any one Church wishing to start Urban-Industrial Mission, would inform the other Churches in the local area and invite representatives from those Churches to form an Ecumenical Committee for this work. Such Committees should have sufficient representation for lay members.
- b) Whenever there is already an Urban-Industrial project, but not organised on an ecumenical basis, an Ecumenical Committee should be formed with representatives of the other denominations in the area to

seek ways and means to co-ordinate and collaborate in furthering this work.

- c) Where work is being done independently by two or more Churches, the different groups would explore ways of co-operating in a common issue/project helping on different levels/aspects of the programme.

## Meeting of the Sub-Committee

The Sub-Committee appointed by the C.S.I. Synod for 'The Church's Service to Urban-Industrial Society' met on 13-7-70 at Machilipatnam. The Resolutions of the Committee include the following:

- a) Training Course for Christian Laymen in Industry.
- b) Development of New Work in Andhra.
- c) Exploring possibility of developing Urban Community Projects.

## Local Projects

There has been no increase in the number of local projects, but one significant happening is that the Coimbatore Industrial Service has been given a full time Director, Rev. M. Gunabalan. Similarly, the Ecumenical Industrial Service in Alwaye of which C.S.I. is a constituent member has full-time Staff appointed by the Mar Thoma and Roman Catholic Churches.

There is also a greater awareness in dioceses to get their men, at the moment, mainly clergy, trained specially for work in the urban-industrial society. Mysore and Madras dioceses sent presbyters working in industrial parishes for the 3 months' training in Durgapur, and the newly appointed full-time Director at Coimbatore has been sent to Chicago. Unless the Church realises the need for such specialised training, much of our intentions would remain mere wishes.

## Community Organisation

One of the most significant developments that have taken place in regard to urban-industrial service is the plan for promoting Community Organisation in the low income slum communities in the urban areas. Efforts are being made to establish a Community Organisation Project in one city from where men from other projects can get trained. When this is realised it will provide committed and able men to help powerless apathetic urban communities to find dignity and self-help. We hope that this particular model of Community Organisation can also be used in the rural areas.

PAUL SIROMONI

## Institute for Church Administration

A Three Week Institute for Church Administration was held at the Ecumenical Christian Centre, Whitefield, Bangalore, from 3rd to 24th November, 1971, jointly sponsored by the Centre and the National Christian Council of India. Twenty-eight members in managerial positions in Church institutions in the fields of technical education, secondary and higher education, farming, pharmaceuticals, printing and Diocesan Administration from different church traditions covering several parts of India participated in this Institute.

The importance of a two-way communication for the successful running of an institution was stressed in order to enable every worker to identify himself with the goals and the main long-term and short-term objectives of his institution and to enable him to see the relevance of his precise role in achieving them. To achieve this the effectiveness of parti-



cipative management was noted with enthusiastic interest as something which can bring in a new creative dimension to most of the institutions in India. It was noted that every demand for a pay increase is not necessarily out of a desire for more money but is expressive of a lack of job satisfaction. In this context the immense need for training programmes and promotional and bonus schemes was brought to light together with the need for personal understanding of the individual's own personal and domestic problems. The practical aspects of purchase, store and inventory along with finance, accounts

and cost accounting were fully dealt with. Questions discussed included Income Tax, Organisation, Labour Law, Efficiency Measurements and Property Maintenance.

The faculty consisted of highly qualified and experienced people in their respective fields, from firms such as Hindustan Aeronautics Ltd., Indian Telephone Industries and Bharat Electronics. At the Institute the members shared their experiences and went back with a vision of higher efficiency for their Institutions with the modern methods of management.

—P. JEYAKUMAR.

## All Joy be Yours

In each corner of this world

All of us need joy—

To be able to live - - -

We are dying from hopelessness

We have thousands of possibilities

To create joy

And we deprive each other

Through our selfishness

Therefore we seek God

The source of being

And ask for his life.

The theme for the 1972 World Day of Prayer (to be observed on March 3rd) is 'All Joy Be Yours'. The service was prepared with the co-operation of women of various European countries, both east and west. In trying to listen to the voice of God as it speaks to us through the Bible in our times these women have tried to let us share something of their lives, of their joys, of their concerns, of their problems. They put these before all of us asking us to pray with them and for them as an expression of our world-wide Christian fellowship.

Three problems facing Europe have been reflected in the order of worship. They are: (1) Migration of people to find work; (2) Relation between old and young; (3) Secularisation of our daily life.

In some countries the Christian faith is called in question, in discussions, in newspapers, in schools and universities and at places of work. While people on the one hand seem to have many material things, many are asking on the other hand, 'What is the purpose of life?'

The generation gap was especially mentioned by women of East European countries who are deeply involved in building up their country. Many working women, both protestant and catholic, have contributed to the programme. Many of them are very interested in the ecumenical movement.

Even through these problems we share the joy and fellowship of Christian women round the world.

Joy, as the Bible sees it, does not close our eyes to suffering—suffering which is around us, suffering which may be in us, suffering which may be caused by us. The gospel is the message of joy which sustains us in suffering. It tells us how to be happy in an unhappy world and how to find unity in the midst of diversity.

Millions of women around the globe in varying climes, clothing, languages and meeting places now join the growing spiritual fellowship in more than 156 countries. All centre their worship around the same theme, pray the same prayers,

sing many of the same hymns. Today that spirit goes on strengthening the oneness of our Christian faith. There is a growing awareness of participation of Roman Catholic and Orthodox women in the World Day of Prayer.

Let us remember Bangla Desh in our prayers, especially the millions of refugees who must trek back to their land in search of new life.

Let us look forward eagerly to this day, 3rd March 1972 which reminds us of the universality and ecumenicity of the Church. Let us observe, and ask women from different denominations, including our Catholic friends, to attend our prayer meetings.

May the blessing of new life rest upon us and all joy be ours to share with others.

The offerings are to be sent to the Secretary, National Christian Council, Nagpur 1, clearly stating that they are World Day of Prayer offerings.

Translations of the Service can be obtained from the following at 10 paise per copy. Please order your copies right away.

*The National Committee of the  
World Day of Prayer, India.*

### Regional Language Translators and Suppliers of the World Day of Prayer Order of Worship

#### *Telugu*

Mr. G. E. David, B.A., B.Ed. Christian Literature Society,  
Post Box 501, Park Town, Madras 3.

#### *Kannada*

The Rev. H. M. Duke, Executive Secretary, Karnataka  
Christian Council, 2-B, Mission Road, Bangalore 27.

#### *Tamil*

Mr. S. Suyambu, T.C.C. Secretary, C/O YMCA, Puthur,  
Trichy 17.

#### *Hindi and English*

The Rev. J. P. G. Mandrelle, North India Christian  
Tract and Book Society, 18, Clive Road, Allahabad, U.P.

#### *Malayalam*

The Rev. Sugu J. Chandy, Kerala Christian Council,  
CSI Bishop's House, Kottayam 1, Kerala.



# Report on Voluntary Church Workers for 1970 and 1971

A questionnaire approved by the Synod's Committee on Voluntary Church Workers was circulated to all Diocesan Directors for Training Voluntary Church Workers. The questionnaire also aimed at knowing how far the Dioceses have implemented the recommendations of the last Synod on this subject.

Reports were received from only 9 of the 17 Dioceses. It is difficult to get a clear picture of the work of Training of Voluntary Church Workers in the C.S.I. when so many have not replied. However, the following is given as the summary of reports received.

## STATISTICS

Dioceses	No. of Lay Preachers holding Bishop's licence	No. of Volunteers holding Bishop's licence	No. of Hony. Presbyters	No. of Hony. Deacons	No. of Bishop's licences issued in this biennium	No. of persons set apart to Train	Training centres	Budget Rs.
1. Coimbatore	154	4	5	..	7	2	..	5,640
2. Dornakal	..	..	..	..	..	5	..	7,500
3. Madras	a(230)	..	(30)	(20)	..	15	..	40,000
4. Kanyakumari	..	..	..	..	..	..	..	..
5. Madhya Kerala	..	..	..	..	..	..	..	..
North Kerala	17	5	1	1	}	2	1	25,000
6. South Kerala	3	..	..	..				
7. Rayalaseema	35	..	1	..	9	..	..	..
8. Tirunelveli	..	b(900)	10	..	..	..	..	..
9. Tiruchirapalli-Thanjavur	90	b(230)	..	..	8	2	1	3,100 (Men) 3,000 (Women)

(a) Figures approximate. (b) Trained Volunteers not got Bishop's Licence.

## Notable features from the Reports

**Coimbatore.**—Two special workers give training on sound lines for two grades of Workers, training Lay Preachers for Bishop's Licence and training Volunteers for Village Work. It has no Centre. Institutes and retreats of 2 or 3 days are arranged in different places in the Diocese. One of the special features of training is the follow-up work after obtaining Bishop's licence as Lay preachers. A biennial examination in Bible, Church history and theology is held and the renewal of Bishop's licence is made dependent on passing the examination. Honest effort is made to implement the Synod recommendations.

**Dornakal.**—This Diocese has five Groups of Church Councils and each Council makes its own arrangement for training Church workers through its pastors. They have no special workers set apart for these centres. There is one director to direct and co-ordinate the training. This system of pastors training their laity should be emulated in other Dioceses also. 'We should regard,' says the director, 'work in these fields as Lay training from which leaders will emerge rather than the training of those chosen to be leaders. Lay training should be regarded as the normal work of the Clergy and not something remote as in a Centre or something special at the time of institutes.' The Synod recommendations are given due respect and are being implemented. A total of 30 days' training is given in short institutes of 3 or 4 days' duration.

**Madras.**—Great attention is being given to this training of Lay Preachers and Lay Leaders both among men and women. It has a team of 15 persons for the training of Voluntary Workers at 3 Centres, and another team of 8 for Leadership training. They arrange conferences and retreats for Clergy and Voluntary Workers jointly according to recommendations of the Synod; besides Hony. presbyters

and deacons a large number of trained volunteers are helping in the rural areas of this diocese.

**Kanyakumari.**—It is reported that Church Workers for each congregation are full-time, paid and in most cases trained. Therefore they do not have any need for training voluntary Church workers. However, retreats are occasionally held at local levels for training volunteers for evangelism.

**Kerala (South).**—All the three Kerala Dioceses together have one Lay Workers' Training Centre at C.N. Bible School, Tholasherry, Tiruvalla. Apart from this, South Kerala reports no other Centre or personnel are available for training of Voluntary Workers. However, there are a number of good, faithful Christian people willing to help always in villages. Many of them have more enthusiasm than systematic knowledge of the faith. In small churches volunteers are conducting services but strictly they are not volunteers, for they get remuneration from the local churches.

**Rayalaseema.**—The Training Centre at Gooty runs courses for men and women. Educated girls are given 6 months' training. Their practice of encouraging men to come to the training centre in small groups of two and three for each village is noteworthy. This means that they between them absorb far more than one person does and help each other on their return to their village. The centre is intended mainly for training voluntary Church workers. Those who complete the Syllabus attend four courses in successive years each of a fortnight's duration and are given Bishop's licence. It is to be appreciated that the centre is conscious of the lack of contact with the Clergy of the pastorates and their fellowship with the workers. They wish for a 3rd member on the team to keep in touch with the workers in the villages.

(Continued on cover page 3)



# News from THE DIOCESES

## MADRAS

### Visit of Thirumeni Philipose Mar Chrysostam, President of the National Christian Council

There was an elite gathering of Christians at the Memorial Hall on the 23rd November '71 to meet the Rt. Rev. Philipose Mar Chrysostam, the newly elected President of the National Christian Council.

That a former President of the National Christian Council, Mrs. Renuka M. Somasekar, should take the Chair on the happy occasion, was most appropriate and quite pleasing. The meeting began with prayer offered by Rev. D. M. Samuel.

The Rt. Rev. J. Lesslie Newbiggin, Bishop in Madras, welcomed the newly elected President of the National Christian Council and said that he was young in age and spirit and was the right type of person to meet the Challenges of the changing role of the National Christian Council.

The Rev. A. D. Manuel, General Secretary of the C.L.S., then spoke with humour and said 'Would the Bearded Bishop meet the Hippie movement with an insight to turn the longings of the young people to purposeful attachment to Christ?'. He said that the halo round the National Christian Council was disappearing and it had to face Reality. Would the National Christian Council have the insight to penetrate to the hot-spots of Society? He fondly hoped that 'Thirumeni' would give a dimension of hope to our country and that our mission would be fulfilled.

The Chairman, in her own gracious way welcomed the Chief Guest. 'He's a great and profound thinker and he has

a fund of humour. He brings to the office his profound wisdom,' she said.

#### Thirumeni's Reply :

Then Thirumeni rose to speak. Tall and stately he stood in his colourful robe and 'Mar Thoma Cap'. He said that the gathering showed a new sign that the National Christian Council was becoming a movement of the people and was coming down to the Earth. The N.C.C. was a pioneer in Projects and its task was threefold :

(1) Theological—What are the right structures for a Church? What are the Churches for? One structure which is good, at one place, will not be good elsewhere. What is the Church? Are we the Church?

(2) Fulfilling a mission—What is the mission of the Church? The mission of the Church is the mission of God. God loved the world and the Churches should love the world. God came to Earth, but some Christian people want to shoot off to Heaven. People should be interested in the

programmes and activities of the Church.

(3) The Church should empty itself in service. Not a statement about the Cross is expected from the Church, but the Cross itself. We have tried to appropriate more and more from the Community for our own preservation.

He said, 'Suppose your Churches are closed down. Will it affect the life of Madras?' Madras should feel the existence of the Churches. Let us give ourselves to the community. It is your responsibility to make the N.C.C. do something. The N.C.C. is the Council of the Churches in India. What are the Churches doing for the N.C.C.? They should interpret the programme of the N.C.C. to the people—to the ordinary man. Pray for the Council, at least once a week, thereby you will be committing the N.C.C., into the Hands of God for the fulfilment of its purpose.

#### A Galaxy of Office-Bearers of the N.C.C. were present :

Dr. Radhakrishnan and Mr. E. D. Devadasan, both the Vice-Presidents of the N.C.C., were present. The Treasurer, Mr. Robert Guruswamy was also there, and the former Secretary Mr. Dharma Raj was present and also the Rev. Rolston, the present Executive Secretary. Mr. Rolston explained the programme of the N.C.C. for the next four years—self-administration, self-support and self-propagation.

#### Thanks

Mr. Simpson Rajaratnam, Convener of the Committee of Hosts then proposed a hearty vote of thanks to one and all.

T. P.

## All India Inter-Religious Dialogue

on

### Eradication of Under-Development

Sponsored by

The Ecumenical Christian Centre, Whitefield  
Bangalore

February 29—March 3 1972

#### Objectives :

To think together the contemporary Social problems which have a direct bearing on religious values and to see whether they are obstacles or helpful factors for the development of man and society.

To study the contributions of different religions for the eradication of under-development in our times.

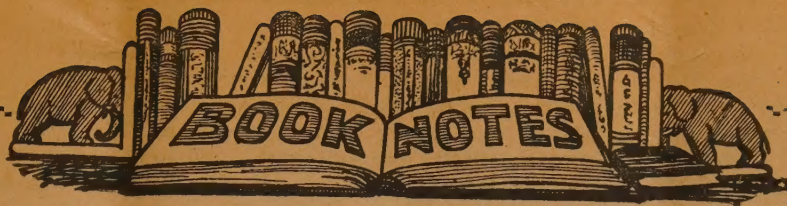
#### Topics for Talks and Discussions include :

The Goal of Development in India, The religious forces which keep India an under-developed country, The role of religions in International understanding and self-reliance, is the religious sentiment to sacred animals affecting the development of our country? How much the religious values play a part in the problem of population explosion in India? Will religion, as it is practised today, help to develop secularism, democracy, human dignity and social justice? etc.,

For further details write to :

The Ecumenical Christian Centre  
Whitefield  
Bangalore





## INDIAN POLITICS (in Tamil)

Edited by

REV. GNANA ROBINSON,

*Published by the C.L.S., Madras*

Price : Rs. 3.50, pp. 127.

This book contains the papers read at the seminar organized by the Tamil Theological Book Club and held at the Tamilnadu Theological Seminary, Madurai, in July 1970.

The aim of the book is to make the readers politically-conscious and responsible and to help them involve themselves wholeheartedly in nation-building activities.

In India, political feebleness has been responsible for slow progress. This book underlines the importance of political movements for building up a better nation and urges us to be deeply concerned about it.

Dr. K. V. Varughese, in his article on socialism, deals with the Indian National Congress and the Socialist Parties in India. He describes the two successful decades (1947-67) of the Indian National Congress under the able leadership of Jawaharlal Nehru, the adoption of the aim of a socialistic pattern of society and the subsequent weakness and schism of the party in 1969. Also the appearance and the growth of the Socialist parties—the P.S.P., S.S.P. and K.M.P.P.—are studied.

Mr. Ninan Koshy paints a vivid picture of the Communist Parties of India. 'The socialist working man's movement comes from God, for all its atheism,' said Hermann Kuttan, the great preacher of social justice. Communism is a rapidly growing movement in India. Its challenge is very real. The Church, too, is deeply concerned about social justice and social progress. So the church can co-operate with Communists in certain areas. 'Christian love is very slow,' said someone. Communists challenge us to bring about rapid social changes.

The Rev. Y. David traces the origin and growth of the D.M.K. The party has fought against many social evils and lifted the downtrodden in South India. The writer speaks also of the Party's opposition to Hindi, and its Contribution to the growth of Tamil language, arts and culture. He says that we cannot but admire the pragmatic economic policy of the D.M.K. Government in Tamilnadu. The Church can find many

areas of happy co-operation with the D.M.K. which has awakened the people of South India in many ways.

Mr. V. Sam Jeyasingh writes about the Swatantra Party. It stands for individual rights and private property. Opposing Collectivism it upholds the profit motive. Believing that intervention by the State would inhibit economic growth, it criticises the licence and quota system which allow black-marketeers to thrive. The strengths and weaknesses of the party are both exposed.

Mr. A. J. Moses deals with religious-political movements such as the Hindu Maha Sabha, Jan Sangh, R.S.S., Muslim League and Akali Dal. Since there is a danger that India might be 'broken up into fragments by narrow domestic walls' raised by such movements, the author points out that Christians have very wisely refused to form a party on the basis of their religion.

The Rev. M. Gunabalan gives us the history of the Indian Trade Union Movement. He attempts to clarify the issue of Christian involvement in Trade Unions. An important task in the Church's mission today, he says, is to work for greater social justice by involving with Trade Unions. We will agree with him because institutions, educational as well as medical, established for Christian witness are now considered as 'faded film stars' whose glory is past.

The article on Students' Movement by the Rev. Y. David and Mr. Isaac Arumairaj describes student power, reasons for revolts and aims of revolts. Students want to visualize a new world. Student revolts can be seen as the birth pangs of a new society. Even though there are paradoxical elements in these revolts, student awakening can be helpful for the mission of the church. It can be used for 'building up a more just and brotherly city in this world'.

In his article 'Christians and Politics' the Editor urges 'responsible, vigilant and critical participation' in politics by Christians. He explains the theological basis for our concern in politics. 'Everybody is co-responsible for the way he is governed' (Dr. Karl Jaspers). The Second Vatican Council says, 'Let those who are suited for it, or can become so, prepare themselves for the difficult but most honourable art of politics.'

This book is a valuable contribution

India.

Palayamkottai,

R. JOSEPH.

## The Theology of Hogg

BY ERIC SHARPE

*For CISRS, Bangalore by the CLS, Madras, 1971. Confessing the Faith in India No. 7.*

It is most appropriate that a book on the theology of Dr. Hogg has been added to the series, 'Confessing the faith in India'. Though Dr. Hogg was a foreign missionary, he had the singular distinction of thinking out the problem of presenting Christianity to Intellectual Hindu. His theological view was at no stage doctrinaire, but developed in living dialogue with the Hindu youth whom he taught, and the colleagues and friends with whom he associated himself during his period of service at the Madras Christian College.

A book like this can easily turn out to be a kind of chronological survey of the main works of the man under study, with voluminous quotations. But Prof. Sharpe's book is delightfully different. Apart from the introductory chapter, where he traces the early development of Hogg as a thinker, we have a systematic analysis of Dr. Hogg's theological position and its development through the years. Mr. Sharpe specially emphasises Hogg's great concern for the development of an Indian Christian theology. He points out how Hogg was one of the very few early Protestant missionaries who initiated a dialogue with the Hindus, both at philosophical and theological levels, on the fundamental points at issue between Hindu religion and Christian faith. The passage quoted on p. 6 of the introduction from Dr. Hogg's last book *The Christian Message to the Hindu*, is quite typical of the great missionary's attitude to this problem.

As one reads through Eric Sharpe's book, one has the tantalizing feeling that there is much more that he has to say than what has been presented through the limited pages of this small book. The students of Hogg, as well as those who are associated with the college where he taught, would have been happy if there had been more frequent biographical references in the book. But the author of course had to confine himself to his main theme, without making too many excursions into biographical details.



The chapter on Hogg's encounter with Kramer, at the International Missionary Conference at Tambaram in 1938 is most illuminating. What Hogg had to say about Kramer's enigmatic attitude to the non-Christian religions has been endorsed in many different forms by the later critics of Dr. Kramer. The controversy between these two keen minds has a special interest for us, because it was not merely a review of Dr. Kramer's book *The Christian Message in a non-Christian World*, but a living confrontation between these men in the arena of the missionary conference. This has been well brought out by Mr. Sharpe in his book. He points out how Kramer in a later book of his, *Religion and Christian Faith* had fully recognized the rare religious sensitivity of Hogg's analysis and criticism.

The second part of Sharpe's book is indeed a valuable sequel to his excellent analysis in the first part. This consists of an anthology of readings from the books and articles of Hogg, including an extract even from his lecture notes. Some of Hogg's books are now out of print. As for his articles in the *Madras Christian College Magazine* and the *International Review of Missions*, many would not have access to them except through an anthology like this. These extracts speak for themselves, and amply illustrate the growth of Hogg's theological position through the years of his active service at the Madras Christian College and later. They are full of valuable insights and guidelines as regards the possible structure for a theology of the Indian Church. One of the books which greatly influenced Dr. Hogg's students and colleagues, both Hindu and Christian alike, is *Christ's Message of the Kingdom*. One would wish that a study or two

from this book, which has been called 'dogmatic theology at its best', had been included in this anthology.

In his introduction Prof. Sharpe mentions how Mrs. Hogg and his brother had kindly made available to him, practically everything that Hogg had written, including some of his private letters and sermons too. Let us hope that some day, not very far off, he will publish a fuller volume to introduce his readers more fully to the life of this great man.

Tambaram,

V. M. THOMAS.

## NEELAKANTAN DEVADASAN

(C.L.S., Rs. 3.00, pp. 83)

BY RAJAIHAH D. PAUL

The biography of Neelakantan Devadasan is not merely a record of his life, but an account of the significance of his life to the Christian Church. It was that time of the Church history in India when the gospel was preached in South Travancore for the first time. It was the time when the Church was not divorced from the world, but was actively engaged in the work of liberating the society from social institutions like slavery and caste and practices like the subordinate position of women.

The author gives an account of the historic and religious situations of Devadasan's times so that the reader can get the true meaning of conversion or finding Christ in one's life. The conversion of Maharasan, an orthodox Brahmin is a good example of the fulfilment of Christ's saying, 'Seek and ye shall find'. Maharasan goes to Chithambaram in search of peace and returns finding Christ. The biographer

sees the conversion of Neelakantan as the inner working of the Spirit, the Spirit that leads one into all truth. Just being exposed to Christianity as Neelakantan was did not have any significant effect on him. He was led into the truth by a Brahmin himself who was finding all the rituals and idol-worship empty.

For Devadasan becoming a Christian was not the ultimate act of his accepting Christ. He from the beginning sought to grow in the knowledge of Christ. The first act after he openly declared his intention to become a Christian is an indication of his realisation that he stood in a changed relationship with his fellowmen. He knelt down and asked forgiveness for having so far accepted the exalted position of a Brahmin.

His style of life after conversion was not an imitation of any converted Christian. As the author says, 'He was an epistle to read'. His interpretation of pastoral care, a concept alien to Hinduism, was not a mere imitation of the work of the missionaries who were the only Christian leaders at that time. He brings the fervour and sincerity of a Hindu devotee to his own allegiance to Christ. The biographer quotes a number of reports written by Devadasan himself about his pastoral work which are welcome to those who wish to listen to Devadasan first-hand.

The biography brings out the importance of interpreting Christ against the intellectual and spiritual background of the hearers, a task which is imperative for the Church at any time in history. The biographer has successfully brought out the significance of Devadasan's life and work in the history of the Indian Church with the available limited resources.

Madurai.

IDA DORAISWAMY.

## Trends

### New Minister of Religion Speaks to Indonesian Council of Churches

Sukabumi, West Java—Two significant ecumenical advances marked the recent meeting of the Central Committee of the Indonesian Council of Churches held here. Prof. Dr. Mukti Ali, newly elected Minister of Religion and a Muslim, gave an address on Religion and Development in which he acknowledged his indebtedness to ecumenical thinking on development

stemming from the 1970 Montreux Consultation sponsored by the World Council of Churches. He also mentioned documents published by SODEPAX, the joint WCC-Roman Catholic Committee on Society, Development and Peace.

—EPS.

### Anglican Church to Ordain Two Women

Hong Kong—The Anglican Church in Hong Kong is soon to have its first

fully ordained women priests. They are a Chinese, Miss Jane Hwang Hsien Yuen, and London-born Miss Joyce Bennett, both of whom are serving here as deacons. Bishop Gilbert Baker announced that the step followed careful study in every Hong Kong parish whereupon the ordination of women was approved by a large majority.

—EPS.



**Tiruchirapalli-Thanjavur.**—Training of workers is done in retreats arranged in pastorates. There is another Training Centre for educated girls which runs a course for six months. Help and guidance are given to those who write examinations in prescribed texts to qualify for the Bishop's licence as Lay preachers. There are about 230 Voluntary workers helping in the conduct of worship in Villages and Sunday Schools. The fellowship of Lay Voluntary workers is there in name in every pastorate. Though organised it has not grown to function without assistance.

The relationship of Clergy and Voluntary Workers is genial and the Diocese has provided for Clergy and laity retreats together. Presbyters show keen interest and co-operation in the Training of Voluntary Workers. The recommendations of the Synod are respected and implemented.

**Tirunelveli.**—One of the notable features of Lay Training here is the work done by Teacher Training Schools (one for men and 3 for women) where training is given to Christian trainees in Church work and most of them serve the Church as Catechists. There are about 1,400 such men in the Dioceses. Their training is followed up by scripture examinations annually held on prescribed books. The Men's Training Centre at Thirumarayur is closed for want of demand—but they have other bodies like Women's Training Centre Staff and V.B.S. staff who arrange conferences for Voluntary Workers' Training. No mention is made in the report of Volunteers and teachers with Bishop's licence. One wonders if any stigma is attached to such grade of workers in the Diocese.

#### General observations

Those who are engaged in the training of voluntary workers have great regard for this work, as an indispensable duty of any pastor and when properly done and used the results have been, it is reported, very good everywhere.

Wherever there is a Centre, (a) they follow a good syllabus and (b) courses are given completely and well. The only place where a systematic teaching could be given is the Centre. At the centres remain as separate entities. They do not help to build fellowship in the pastorates or care for relations between workers.

Where the training has become mobile as in Coimbatore and Tiruchi-Tanjore it is difficult to get systematic teaching and by necessity the retreats have to be short and far apart. Yet it is able to organise fellowships among volunteers and build good co-operation between clergy and laity, also a greater number of people are reached by mobile teaching.

A happy co-ordination would be a fusion of both; a Centre with a mobile wing to follow up the training with the help of local pastors, to build up Voluntary Workers' associations and fellowships, and to run retreats at pastorate levels.

#### Recommendations to the Synod from the Dioceses :

1. It is recommended to the Synod to put aside a fund to permit an annual conference of Diocesan Secretaries (directors) for Lay Training for consultation and pooling of ideas. Mere correspondence between directors is not effective.

2. It is recommended to the Synod that it should bring before its Clergy their responsibilities in the light of their Ordination Vows—'Will you help your people to be good stewards of the manifold gifts of God, that every member may be equipped for the work of ministering and the whole body built up in Love?'—and Laity of their Confirmation Vow—'Do you acknowledge yourselves bound to confess the faith of Christ crucified and risen and to continue His faithful servant unto your life's end, bearing witness to Him in both word and deed?'.

C. J. DANIEL,  
Convener.

## Letter to the Editor

### A NEW CHURCH BUILDING IN MADRAS

Sir,

The attention of the Pastorate Committee was drawn to the letter to the Editor entitled 'Erection of a Symbol of Disunity in the Silver Jubilee Year' published in *the South India Churchman* of November, 1971. This letter seems to have been written without verification of facts and so the Committee felt it is their duty to give the correct position.

The question is asked whether there is any need for another church building in the city of Madras. At present we have only Sunday morning Service. We need a Church building for Sunday worship in the morning and in the evening for worship during the Holy Week and Lenten Season, and for Conventions, revival meetings, Sunday School Classes, Women's Fellowship and Youth Fellowship activities, for prayer groups and intercessions, and for various other church activities for our spiritual growth. At present we have no proper place for any of these. It may be added that for more than ten years we have been trying to get one of the Church buildings in the city for our own use, but have not succeeded. Hence our attempt to have a church building of our own.

Again it is stated that ours is 'a retaliatory step' and 'some kind of tug-of-war'. It is neither of these. The decision was taken unanimously by the General Body after the most careful consideration of the needs of the Congregation. Moreover we have the cordial approval of the concerned Diocesan authorities.

For the Pastorate Committee,

K. M. KOSHY,

K. J. ABRAHAM,  
Secretaries.

C.S.I. Malayalam Congregation, Madras.

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